



I-7



Digitized by the Internet Archive
in 2015

BAPTIST MISSIONARY MAGAZINE.

VOL. XXI.

MAY, 1841.

NO. 5.

American Baptist Board of Foreign Missions.

A'sa'm.

JOURNAL OF MR. BRONSON.

Our last number contained extracts from a letter of Mr. Bronson, dated April 1st, 1840, giving a detailed account of his removal, with his family, from Jaipur to their new station among the Naga hills, and also of the school, containing some twenty or more scholars, established at that station. The present journal is dated "Nám Säng Naga Hills," and extends down to June 22. The new missionaries referred to, are Mr. Barker and family, including Miss Rhoda Bronson, sister of Mr. B. It commences with

*Reflections—Visit from a head man—
Consultation with the natives.*

April 26. Sabbath. Spent the forenoon in religious exercises with my little family. Felt lonely and dispirited, as I thought of the days when, in Christian lands, we hailed the Sabbath morning—and were permitted to feast upon the rich provisions of the gospel in the sanctuary. We have never been quite so much alone as just now, having always had some brother missionary or at least some English person with whom to associate. But we must expect to be alone for many months to come, and much of the time without any means of intercourse with Jaipur or the plains below. Addressed my little congregation this evening from the first part of Christ's sermon on the mount. They were unusually attentive, and I hope the evening has not been spent wholly in vain.

27. Received a call from one of the head men of the place who has been most violently opposed to my remaining among them. He has not called for months previous. He brought

a small present, and evidently appeared ashamed of his conduct. After satisfying himself that the Naga youths had ability to learn to read, he left. The next day he sent to me for medicines. I took the opportunity to go myself, and pressed upon him the importance of embracing religion. When I told him of a dreadful hell, and a glorious heaven, he replied that "they knew nothing about those things, and were seeking after a true religion, and a true teacher." Upon his promising to come and hear the word of God explained, I left him.

May 2. I am expecting daily to hear of the near approach of the new missionaries, and thinking it was time to prepare the minds of the people for their expected arrival, I called the chief and several of the head men of the place together, and told them, that my former associate* was killed near Sadiyá; that I had been alone until the present time; that I had recently learned that others were coming to take his place; that I intended soon to go down to the plain to meet them; and I wished to know whether they had any objection to their coming up to be associated with me. This called forth several inquiries and remarks, which convinced me that some prudence will be required to get the new missionaries introduced. I however got the approbation of the chief, and I doubt not all will end satisfactorily.

4. Received letters from Jaipur, also from the new missionaries stating that they must now be at or near the Dihing mukh, and requesting boats and men to assist them on their way as fast as possible. Being unwilling

* Mr. Thomas. See last No. of the Magazine, page 86.

to remain longer without attempting to assist them, I concluded to leave my family, giving them over formally into the hands of the chiefs for protection. The Nágas gave me the use of a poor horse to help me over the most difficult parts of the way, and a number went with me by a new and circuitous route over the hills. By this means, we avoided the largest stream, which was then impassable. The first day's march was very fatiguing—and we laid ourselves down at night in the thick forest to rest, where we were in no small jeopardy from the tigers. We arose early next morning, and pursued our way over streams, and hills, and valleys; the rain pouring down in torrents. We reached Jaipúr toward night, thankful that we had accomplished our journey in safety. I immediately made my way to the spot dearest to me on earth, where sleeps the dust of my departed associate (br. Thomas.) And oh, it was sweet to commune with the dead! It was sweet to think that perhaps his emancipated spirit was accompanying me through my lonely way; and that soon we might be again reunited in the delightful employment of the upper sanctuary.

Arrival of the missionaries—Return to the hills.

May 8. Set out with a boat and four men down the Buri Dihing, to meet the missionaries. We passed rapidly down its swollen waters, nearly all the night. Next day the scenery was much enlivened by numerous large Bengáli boats covered with Chinamen, on their way to Jaipúr, to be employed in the manufacture of tea. Our voyage continued during the day, and toward night I had the satisfaction of seeing before me the boat in which were our dear missionary friends. I will not attempt to describe the emotions excited by our meeting. Here were "kindred in Christ"—members of the same family circle—a brother—a sister, met in a foreign land, and devoted to the same hallowed and delightful work. We found the missionaries enjoying excellent health,—and every needed blessing. On the 13th of May we arrived with them at Jaipúr, all well and happy.

18. After spending a few days in securing, as well as possible, my own and the mission property attached to my compound, I set out with my sister for the Hills. The superin-

tendent of the Company's Tea Establishment, T. O. Wadkins, Esq., generously assisted us to the use of an elephant to go as far as the foot of the mountain. The circumstances of br. Barker's family did not allow of his accompanying us. We reached the Nám Sáng river about sunset, where I had prepared a rude shelter for the night, not having any tent suitable for the occasion. The road was muddy, and the rain made us very uncomfortable. The next morning at sunrise we again set out, and at 3 o'clock, P. M. reached the mission premises, both of us having walked the greater part of the way up the mountain. A short distance from the premises, we met several of the scholars coming down to welcome us back, and to inform us that all was well. How much better has the Lord been to us than our fears! While some deem it imprudent to reside among so wild a people, the Lord has mercifully led us forward; and when duty called me to leave my helpless family for two weeks, He graciously inclined them to be protectors. At one time during my absence, some fears were entertained in consequence of a disturbance with a neighboring tribe; but the most spirited among the people told Mrs. B. not to fear, for they would all die in defending her. At another time an attempt was made to enter the house at night, probably for plunder. The next night one of them came with *dáh** in hand to guard the house, declaring that he would seize the first person who appeared about the house as a thief, and cut him in pieces. Thus I have pretty good reason to believe that my confidence in the fidelity of this people is not misplaced. The chiefs and people came flocking in to see the new missionary—and when told of the long distance she had come to teach them, they exclaimed, "Can it be that the lady has come alone all the way over the great waters? If she did it in safety, might we not go and visit the '*God looking race*' and their wondrous country?" They often express a desire to visit America.

24. Sabbath. Had worship with my family during the day. In the evening we convened all our own attendants and a number of the Nágas, to whom I explained the 6th chapter of Matthew's gospel. I sometimes

* A large chopper or cleaver; used also as a sword.

have hopes of my second assistant. His mind is tender, and he is evidently "almost persuaded to be a Christian." My interpreter often exclaims in the midst of conversations, "Only hear those words." O that I might have the assistance of a few converts! It would produce an influence in favor of the truth that nothing could resist.

25. To-day an *A'bor*, from an adjoining village, called to pay his respects, and to thank me for having, as he said, saved his life. He had received an injury from one of his associates, who had carelessly hurled a spear at a mark, while the unfortunate man was passing rapidly by. The murderous weapon, striking his breast bone a little obliquely, did not enter deeply, but left a horrid wound. A man was immediately despatched to me for help, saying that there were small hopes of his recovery. I immediately sent medicines and directions, which he appears to have strictly followed. The poor man strikingly reminded me of the cured leper who returned to give Christ the glory. Bowing down to the earth, and clasping his hands, as if intending the most devout homage, he expressed his gratitude, and left his little offering. I understand that the cure has given me much favor in the village, and I am trying to get leisure to visit them, to tell them about the great Physician of soul and body.

Retrospect—Need of more laborers.

May 30. The close of another month calls for self-examination, and a review of the providences of God. During the time, I have had occasion to leave my family alone among rude savages, without a solitary Christian friend, amid reports of war and various disturbances. But God watched over them, and returned me to them in safety. He has also given us the society of a dear sister, whose coming cheered our hearts in our lonely situation, and has encouraged us to new and increased effort for the salvation of these perishing tribes. I trust I shall now be able to devote myself more exclusively to the language—to the translation of the scriptures—and to conversation with the people. I think I feel an increased interest in the cause of missions, and an increase of desire that God would take this infant mission into his own hands—that He would defend it from all evil—

and prepare the hearts of its unworthy laborers to receive an abundant blessing upon their feeble efforts. I pray that God will dispose the Board of Missions to send us help from the American churches. *We want the choicest spirits the church has to consecrate*; men well disciplined in mind—well versed in the study of human nature—of unflinching patience—possessing a zeal that difficulties will only enkindle; men who can press onward to the accomplishment of an object for years, amid every sacrifice, and not faint; not self-willed, not high-minded, but ready to take any place appointed to them in the providence of God;—above all, men of deep piety. Love to the heathen should be as the spontaneous bursting forth of a fountain—ever giving life and energy to the man; men whose supreme regard to the glory of God will lead them to devise every plan at the foot of the cross—and to demolish the idol self, at every step of their progress.

31. Sabbath. Had worship with my own family as usual. In the evening called together all our attendants, and addressed them from the passage, "Enter ye in at the strait gate," &c. I think I never before had so much freedom in conversing and praying in an unknown tongue. All present appeared solemnly impressed with the importance of religious matters.

June 1. Spent the day at Bor Kumbou's house, where by my request several of the chief men and elder people were assembled, to hear the "History of the Creation," which I had just revised. My object was to satisfy myself whether they understood the translation, as well as to give them some account of the origin of all things. They listened as I read sentence after sentence, repeating it after me, debating, consulting, and commenting in their own way. This is generally done by all at once, in a tone considerably elevated. They frequently became very much interested, and on several points carried on a pretty thorough discussion. During the interview one inquired, "Who made that book?" I replied that it was God's book. He remarked, "We Nágas can think of God, but how all things came into existence, or the order in which they were created, we know not." I replied that because we could not find out things ourselves, God had given us this book, and because it was God's book, I wished them to understand it.

Thus our interview closed very pleasantly.

Sickness—Native superstitions—Offerings to evil spirits.

There is considerable sickness in the village, mostly fevers, but few cases have proved fatal. I am now giving medicine nearly every hour in the day, and the cure of several bad cases has secured to me considerable influence in the village. I have, however, been out but few times myself. Were I to go at every call, I should do little else. I manage to send one of the assistants, unless the case be a difficult one, and thus redeem my time for study. Letters from Jaipur inform us that the cholera is raging there, also in Mattak. The Nágas, fearing lest the disease should be communicated to their village, have prohibited all intercourse for the present, and are preparing to perform certain religious services, to drive away the evil spirits from the place.

June 16. For the last two weeks we have been in great anxiety in consequence of alarming illness in our own family. Our dear sister was first taken ill of fever, and two days after, our little daughter Mary. In a few days the former became convalescent, but our little daughter grew worse, until it was evident that without prompt and powerful measures to reduce the fever, she would not long survive. Our situation was rendered worse by having a very small supply of medicines on hand; so that in the height of our distress we were obliged to send to Jaipur for medicines, and wait the issue of the disease. The fever continued about twelve days, and then left her; but it left her in so weak a state, that we had little or no hope of her recovery. We endeavored to prepare our minds for resigning the lent treasure to Him who gave it. We resolved, however, to try the use of stimulants, and soon had the pleasure of seeing an increase of animation. She continued in this doubtful state for nearly a whole day, when nature rallied, and she began to recover. During the whole of this time I have scarcely had an hour's quiet repose, Mrs. Bronson being also feeble; but the Lord has given us strength equal to our day, and in a most wonderful manner has been gracious in redeeming from the grave.

The event has had a powerful effect upon the minds of the people. When they were about making offerings to

drive away the evil spirits, as mentioned above, I said much to dissuade them from doing so. But when they saw our distress, they said the spirits were angry at us, and would destroy us, unless we made offerings. We replied, that our lives were in the hands of the great God, and we feared none but Him. When the child grew worse, and was supposed to be on the borders of death, our friends sent again, and begged that we would give them two fowls—and they would sacrifice for us, to save the child's life. We told them we would pray to God for her recovery, but could not make offerings. They then thought her case hopeless; but God, who is jealous of his honor, and "will not give his glory to another," vindicated his own cause, and shewed the heathen that He was able and ready to save. The Nágas appear astonished at her recovery. O! may their eyes be opened to see that all their offerings are vain—and to fear that God "who is able to destroy both soul and body in hell."

Labors of the school resumed—Proposals for the temporal improvement of the Nágas.

20. To-day we re-commenced the labors of the school, and our studies, which have been necessarily suspended on account of sickness. The scholars all appeared pleased at being able to return to school. Not an individual is absent, and they appear to have applied themselves to their books with new zest. Several said they had read at home every day, lest they should forget what they had learned. May these young men, who have now learned for the first time that Jesus Christ alone can save them from hell, be brought to repent of sin, and give themselves up to spread the truth among their countrymen! I have of late felt an unusual strength of desire, that if there are none from the American churches ready to come over and help us, we may have help raised up among us.

25. I have lately received several letters from benevolent gentlemen in this vicinity on the subject of promoting the temporal condition of the people, by encouraging in them industrious habits, by introducing the arts, and by assisting them in the cultivation and preparation of tea. The subject appears to me of great importance, and one that should take its proper place in our efforts to benefit the peo-

ple. Like all other wild tribes, the Nágas are naturally indolent and need some powerful stimulus to exertion. They are generally satisfied with gaining a bare subsistence. The ready sale of their salt always supplies their wants, with but little labor, leaving them much time for idleness and useless amusements. The commissioner of Upper A'sám, Capt. Jenkins, has interested himself in the subject, and has obtained for this object alone, twelve hundred rupees, to be laid out during the present year, if it can be advantageously done. He has proposed that they be supplied with a few mechanics' tools; and that whatever will tend to improve the country, be urged upon their attention. Might not some energetic lay brother devote himself to benefitting the people in this way? I sincerely regret that I have not more leisure to devote to their temporal improvement, but I must confine myself to other duties. O! that I could speak a word to the hearts of American Christians, and to those who are preparing for the gospel ministry. Are there not some who will turn their attention to these tribes? Are there not some who are ready to sacrifice much in the cause of benevolence, and who, in the hour of retirement, have wept over the heathen world? Will not some come to the decision and say,

* * *

"On the mountains let me tell
 "How He died—the blessed Savior,
 "To redeem a world from hell."

EXTRACTS FROM THE JOURNAL OF MR. BARKER, AT JAIPU'R.

The arrival of Mr. Barker with his family at Jaipúr, is mentioned in the journal of Mr. Bronson, on the preceding pages.

It may, perhaps, aid our readers to a correct understanding of some of the details contained in the following journal, and in other communications from the same quarter, to be reminded that A'sám is a country about 700 miles in length and 70 in breadth, lying on the border of Thibet, between 500 and 600 miles north eastwardly from Calcutta. It is a very fertile country, watered through its whole extent by the Brahmapútra and its tributaries. The common mode of communication is by boats on these rivers, and the country is approached by a long voyage—often of several months—up the Brahmapútra, from Calcutta. The vallies are inhabited by the A'sámese, and the hill-

country, by which it is bordered on either side, by numerous tribes less civilized, such as the Nágas, the Abors, the Bor-Duris, &c. The attention of the British government has been directed with much interest to this country of late, on account of the *tea cultivation*, which seems likely to be successfully prosecuted.

Mr. Barker commences his journal with the

Course of missionary labor—Chinese Catholics—Sickness of Mrs. B.

May 17, 1840. Worship was attended both morning and evening, at the house of br. Cutter. Mr. Bruce, superintendent of the Hon. Co.'s tea plantations, and Mrs. Bruce, were present, besides the missionaries.

Before the evening meeting I accompanied brethren Brown and Cutter in the distribution of tracts among the Chinese residing here. The tracts were eagerly received by them.

18. Commenced the study of the A'sámese language. Saw br. Bronson and his sister set out on an elephant for the Nága hills, accompanied by about thirty coolies. Attended native worship, conducted by br. Bronson. The Chinese inquire after our place of worship.

31. Chinese worship. The number of attendants was eight or nine. Several passages of scripture relating to the sufferings and death of Christ, were read and explained to them through an interpreter. They appeared interested, and seemed somewhat acquainted with the gospel, but their knowledge was mixed with much error. They had been taught in the Roman Catholic school, and seeing no other more appropriate image to bow down to, they turned towards the likenesses of brother and sister Hancock hanging in the room, and bowed before them.

June 3. In company with br. Brown, surveyed Mission hill, and the Bund road running across it. This is called by the natives, the Hill of the gods—by us, Mission hill. It has been applied for by the brethren here, in company with Mr. Bruce, for the establishment of a school.

13. Have felt deeply pained recently, that I cannot more frequently address my own people, those of my own language, by whom the message of the gospel can be understood. But on reflecting, I felt myself reproved; for, what am I that I should think it a sacrifice to remain here among the heathen, and sow the precious seed of

gospel truth, if the Lord should graciously spare my life?

22. Yesterday we had worship at br. Cutter's. The sermon was on the resurrection—"The Lord is risen indeed." A pleasant season.

26. Br. Brown has left us to-day, and gone to Calcutta for his wife and family.

Mr. Bruce has kindly invited us to come into his house, but we feel it to be our duty, on the whole, to remain where we are. We need wisdom from above to enable us to conduct affairs while br. Brown is absent. We can scarcely speak a word to those on whom we depend for assistance at this time.

July 2. Sickness is again appointed us by our Heavenly Father. Mrs. B. has a fever with chills—symptoms of the jungle fever. It is trying to see one's family suffering so much and not be able to prescribe for them or find any one in the place that can. On the Lord alone can we lean, and trust to be guided in the use of such means as he will delight to bless.

3. Mrs. B. is much better and able to sit up. The Lord has again heard prayer. He is truly gracious to me, and I may with emphasis say, "He doeth all things well."

5. Worship was conducted by br. Cutter. Communion season in the afternoon, on which occasion, for the first time, I officiated in administering this ordinance to the Christian disciples here. Surely it is pleasing to reflect that the Lord Jesus has all power, and that his strength is made perfect through our weakness.

18. Set off at 12 o'clock, to accompany br. Bronson to Tipaim river, on his way back to the hills. We found the road very bad. The mud and water were two feet deep, some parts of the way. In passing the steep hills, the elephant would creep up and then slide down on his knees. At Tipling, about noon, I left br. Bronson to pursue his way alone.

Visit to the Nāga hills—Excursion to a village of Bor Duris.

August 11. My family being well and Mr. Wadkins (a government man) having offered me his elephant for several days, I set off with several coolies for the Nāga hills. I had not proceeded far when the elephant became fractious, and I was obliged to return. On the following day I set out again with a well-trained elephant. After proceeding a little way I came to a rice

plantation, where women were employed in pulling rice, and some men, in transplanting it; while others were preparing the ground by the use of the buffalo and the rude plough of the country. After three hours' journey, I passed the Nám Tipam river. Three hours more through high wooded jungle, and I came to the Nám Sàng river. I immediately crossed, and then sent the elephant back and brought over the coolies and their loads. Here, by the side of the river, I pitched my rude domestic tent, of frail material, under which I found some rest, after having taken my curry, and committed myself and family to God's kind and merciful care. In the morning I struck my tent, proceeding again through thick jungle and along the bed of the river, which I crossed some twenty times in the course of the day. After twelve o'clock I came into some open country, where the trees had been cut, and where the buffaloes of the Nāgas feed. I now approached the place to which I was travelling. Here the river has forced its way between two high hills, and dashes over the rocks beneath, with great impetuosity. Our road or path was upon the side of the hill, and barely wide enough for the elephant, but from it, the river beneath and the surrounding scenery present a highly interesting view to the traveller. About three o'clock I passed the stream for the last time. The current was strong and could not be withstood by the men. Here I could not but admire the ability of the elephant to resist the strength of the opposing waters; and I could not but adore the wisdom and goodness of God who gave him that ability, and made it subserve the interest and happiness of man.

After crossing this river and ascending a small hill, I came to the salt-market, where I was to leave my elephant and climb the mountain's peak on foot. I asked a Nāga whom I had previously seen, to be my compenoor, (guide), to which he consented with apparent pleasure. Having out-travelled my coolies, I had had no nourishment since morning; I found it therefore very fatiguing to make the ascent; but cheered on by the Nāga, I at length reached the bungalow of br. Bronson, where I soon found refreshment and rest. Br. Bronson had been suffering from a fever, which was now apparently leaving him. Friday morning, the 14th, we sent off his interpreter to the Bor Duris, to inform the chief of that tribe

of our intention to visit him the next day. He returned before night and told us they would be ready and pleased to see us.

15. In the afternoon of this day, accompanied by br. Bronson, I set out for the Bor Duri village. The chief and some of his coolies accompanied us down the hill and across a small stream at the foot, to the salt springs of the other tribe. The train accompanying us were very cheerful and apparently happy. In the evening, as the sun was throwing his last rays across the hills and mountains, delighting us with the prospect, we arrived at the house of the chief. We first seated ourselves upon the *Sáng* before the door of the chief, commanding a view of his village and all the surrounding country. We were soon shown the watch-house where we were to stay. In the evening the chief waited on us and had a fowl brought, and some rice and fuel. Having warmed ourselves and taken some refreshment, we had some conversation with the people, and then laid ourselves down for the night, and rested as well as at our own homes. Next morning the air was fine, and reminded me more of a New England atmosphere than any I had before breathed since I came to this country.

The time for our interview having arrived, the royal family came in and seated themselves on a long hollow log, which they use for a drum, and a principal instrument of music. The rest of the audience seated themselves on the floor or stood about the door and near every aperture through which they could look upon us. They raised their objections, and br. Bronson answered them; he having gone through a similar service at his own place. When br. B. read to them in their own language they were highly pleased. Every eye was upon him and every ear open. They said that, from the first, they had books on buffalo hides, but being unable to read them they became angry and threw them away. Now, books had come down, as it were, from heaven to them; and why should they not read them? The chief on being asked to give his word that scholars should attend a school, if one should be commenced, did not know what to say; but referred the matter to the people, allowing that it was a reasonable question. After some talk among themselves, he turned to br. Bronson

and said, if the Sahib would come, two or three at least would read. The village is literally built upon a rock. Nearly every house, I think, has such a foundation, and many stand where the surface is at an angle of from twenty-five to forty degrees. As we entered the village a most novel sight presented itself. Our path lay along a ravine in the rocky acclivity. On either side of this were their houses, the verandahs of which were well filled with men, women and children, who were as much amused at our appearance as we were at theirs. I shall never forget the strangeness of the scene around us. The houses are built of bamboos, raised on posts from the rock. They are long, containing generally three rooms, each extending across the house, which is entered at one end by a rude ladder. In the first room, upon a post in the centre, are all the heads of buffaloes which they have owned, and upon which they have feasted their friends; also bones of fish, heads of deer, and like things taken in hunting, are seen hanging about the room in various stages of decomposition. Upon a shelf in the watch-house are the skulls of their enemies taken in war.

This day was one of great interest to us. I could not but feel for these poor people, and heartily wish they might soon receive the blessed gospel. There must be nearly a thousand souls in this village. White men were probably never in it before. On the following day we returned to the house of br. Bronson.

18. Quite early in the morning several men came from the Bor Duri village, bringing fowls, some of which were sent as presents to br. Bronson and myself.

Return to Jaipur—Visit to Jorhath and Rungpoor.

This day I left for my home and family. Arrived at the Nam *Sáng* river at night, and encamped where I did on my journey up. After supper I retired to rest at about nine o'clock, but was kept awake until twelve by the heat, and fighting with musquitoes and seripus. I was then called to remove my tent in consequence of the sudden rise of the river. In doing this my bed got wet, and I was driven into the jungle where leeches and other annoyances abound. To avoid these I got upon the top of my trunk; and there, with an umbrella over my head,

the rain descending in torrents, I stood and fought with insects until the morning came. Our elephant had crossed the river during the night, and was on his way home when found. We resumed our journey again, (but not refreshed,) after breakfast; and at two o'clock I arrived at home—where I found my companion and babe in good health. I have greater cause for gratitude to God than I ever had before.

After remaining at home a few days I determined on a visit to Jorhath and Rungpoor. This being approved of by all our little company here, I set out in my boat, on Thursday, August 27th. I found it painful to leave my family for so long a time, and especially as this season is the most trying of all the year; realizing, however, that myself and family were in the hands and at the disposal of the great and merciful God, I felt willing to go. In the evening I arrived at Tingri mukh (mouth of the Tingri river.) Found two of the assistants of the A'sám company sick. They all spake discouragingly of my prosecuting my journey at this season.

29. At Dihing mukh. It is really a relief to get out of such a little muddy stream as the Tingri, into the greater, cooler, clearer water of the Brahmaputra.

31. Yesterday was spent in my boat, which was, a part of the day, tied up to the jungle. I was lonely only when my treacherous heart wandered from its true object. Left Dikho mukh to-day, where I gave away some tracts. Passed a small village of A'sámese a few miles above the mukh, (or mouth,) and arrived at a village of sixty or eighty houses, a part of which were on one side of the river, and a part on the other. In the morning, Sept. 10, I sent for the priest and gave him some portions of scripture history. He wanted the whole scriptures, but these I could not give him. He was a fine bright looking lad of about eighteen or twenty years of age.

Sept. 1. Passed two villages on opposite sides of the river—one of A'sámese, the other of Miris. These people have but little intercourse with each other, and it is said never intermarry. This has been a good day; my heart has been encouraged. I have abundant cause for gratitude to my kind heavenly Father. One more night in the jungle is before me.

It is evening, and we are safely moored at the ghaut of another little

village consisting of twelve houses. The people say they are Máttáks; they have fine rice grounds and fruit trees. The priest is to come in the morning and get books.

2. Gave away a few tracts to the people and priest. This is a day of small things, but we must not despise it. They may enlighten some minds and introduce more extended efforts which shall result in the conversion of precious souls. About three o'clock, I reached the house of Capt. Hannay at Rungpoor, and received from him a cordial welcome. This place is the present capital of A'sám—is increasing rapidly, and will, doubtless, soon outstrip the former capital (Jorhath.) The village is not very large now, and the houses are somewhat scattered along the banks of the river. The houses of the European residents (of whom there are several,) are all on the borders of a large tank, which is nearly three miles in circumference, and seventy feet deep in the middle. On one side of this tank stand three large temples, which give to all around an ancient and venerable appearance.

3. Called on Mr. Brodie, chief magistrate of Jorhath district. He estimates the population of that district at 150,000, scattered between the Deesae and the Buri Dihing rivers. Left this evening for Jorhath, and travelled all night. Found in the morning, I had gone a distance which it took me nearly three days to go, against the stream. I reached the Brahmaputra before breakfast. Proceeded down the river several hours, and took a small stream which leads across the country to Jorhath. About noon on Saturday, I reached the village, and stepping on shore, was conducted through the principal street to the vacated bungalows. The streets were narrow, crooked, and muddy. I felt a little sadness creep over me as I approached these vacated, dilapidated houses, once inhabited by the English here. There was no countenance among the multitude which I knew,—no one to welcome me, or to bid me where to lay my head. The loneliness for a moment seemed almost insupportable. I obtained an elephant from the Rajah, and improved the remainder of the day in a short ride in the vicinity of the village, to distribute tracts and make some observations upon the people. I had some satisfaction in giving tracts to those who could read. They received them with much

more avidity than I had anticipated. The most intelligent were the most ready to take them and the most anxious to have schools established here. I was very agreeably disappointed; I had expected opposition, but many expressed a wish that I should come and commence schools among them.

6. Lord's day. A fine little lad called this morning for tracts. He could read his A. B. C. in English. He wished a school, and thought I could get several hundred children.* An old man called for large books. These I could not give him, but assured him the small ones were good, and would tell him of God and heaven; so he took them. My humble boat which I made my house while here, was made a bethel to me this morning. Visited several small villages, and gave away tracts to all whom I found that could read.

8. Last evening I saw the Rajah at his request, and found him a fine looking man. I could say but little to him; but on my asking him if a school would be desired, he said "it would be very good." There were a great many children—Brahmins, Hindoos, and Mussulmans. He asked me if the books I had were the words of the great God; to which I answered in the affirmative. Met the brother-in-law of the Rajah, who asked me into his house, and showed me his books, &c. I gave him my name on paper, at which he was much pleased. He beckoned me into an adjoining room, and to show his kindness, offered me some *rum* and plantains. He said if I would come and establish a school, he would attend it, and learn English.

Home—Return voyage—Difficulties of communication.

I have set out on a journey of ten or twelve days (it proved to be thirty) without any one to cook for me but a common cooly. I find I have never fully comprehended what is meant by the word *heathen* before, but think I know more about it now. I think of my home, and sometimes, of that God who has made it what it is to me. I am led also to think of my home above, where there is no defilement.

21. Have been for several days on my return, passing up the Brahmaputra and Tipam rivers. Our progress

has been slow, on account of the high stage of the water. I am still well, however, and favored of my heavenly Father. My boatmen are ill and without opium, which greatly annoys them. We looked a long time this morning for a place to cook our rice, and about 10 o'clock we found a spot of earth above water, where we stopped and took breakfast.

26. Arrived at Tingri again, where I had the pleasure of meeting with Mr. Bruce and of hearing from Jaipur. God has made mau a social being. It was pleasant to enjoy a little conversation, and particularly so, to read God's word and sing to his praise and engage in prayer to him, accompanied by others.

28. After one month's absence in the most sickly season of the year, I arrived at home in health and safety. How great the goodness of God! How thankful ought I to be for a home! This journey has given me more interest in the mission, and more encouragement. It has awakened a desire that my life, which has been so mercifully preserved, might be devoted to missionary labor among the people whom I have visited.

Oct. 17. Have recently learned that br. Bronson is coming from the Nága hills for the benefit of his health. There are many sick among us now. A missionary to A'sám should know something of medicines and be supplied with them. It is rather against him to be obliged to turn away the numerous applicants from his doors without showing his good will in endeavoring to alleviate the miseries of the body as well as of the soul.

There is scarcely any thing to be bought here. What we have of dry goods, groceries, medicines, &c., must come from Calcutta or from America. They must be sent for to Calcutta, a twelvemonth before they are required. The insurance, together with the expense of transportation, increases their cost very much, besides the destructibility of the climate, and nearly every kind of vermin. One living in America can know but little of the great difference which we find between that country and this, in almost every thing. We are truly in a new world. Boats coming from Calcutta with goods, managed by natives, are from six to nine months on the way. When our letters come by them, they not unfrequently present the paradox of very *old news*. These things, with many others of a

* There are probably 2000 souls in Jorhath village, and a dense population in the vicinity.

similar nature, although they furnish no ground for disquietude, much less for complaint, should be thought of in estimating the value of missionary labor here. A location in some parts of A'sám would not be subject to all these inconveniences, and would allow the missionary to make more direct efforts for the saving of souls, and to spend much more time in appropriate missionary labor.

Arracan.

EXTRACTS FROM A LETTER OF MR. STILSON, DATED RAMREE, NOV. 21, 1840.

Our latest previous accounts from this mission are contained in the journal of Mr. Comstock, page 57 of the March number. The continued good health of the mission family encourages the hope that Ramree will be found to be a favorable location, both as to health, and the prospect of successful labor. Mr. Stilson thus speaks of

Preaching and the preparation of books.

For the past year I have generally preached once on the Sabbath, have conducted a prayer meeting with the natives at my house on Friday evenings or Saturdays, and preached two evenings in the week in town, when the weather was suitable. Besides this, it has been my usual business to converse with and distribute tracts to those who called at the house. I sometimes walk out and converse with the natives, just at evening; and not unfrequently I find on the large bridges an attentive congregation, who hear something of the way of salvation. On such occasions I find those who praise the doctrine they then hear, but how many will be affected by it, is known only to God. I have two assistants, one of whom (Moung Kywet) spends his time in preaching and distributing books; he seems to be a faithful man. The other, (Thoo Pan Oung) is an old disciple from Akyab, who has had less opportunity to understand the scriptures and the Christian system, yet we hope he may do some good by preaching and distributing books at Cheduba, where he resides, near his relatives. We are not able to report any decided cases of conversion, though there are several interesting inquirers.

I have been, for several months past, considerably occupied in preparing works for schools. I have translated a part of Legendre's geometry, and also

part of a work on astronomy—neither is yet ready for the press.

Being in the neighborhood of a village of Khyens, who are quite numerous in this province, I have improved frequent opportunities for obtaining a partial knowledge of their language, as a preparatory step towards furnishing them with books in their own tongue. I have succeeded in reducing the language of one tribe* to writing, in the Roman character, and have translated the Burmese Catechism and Lord's Prayer. Their language somewhat resembles the Hindustani in pronunciation, especially in a large class of words not introduced from the Burman. But in its construction it is quite analogous to the Burmese. It is a singular fact, that though this people much resemble the Karens in their habits, there is no discoverable analogy between the languages of the two. We do hope that some two or three faithful brethren will be willing to come and labor with these people. Mrs. S. has a small school of ten or twelve, consisting of boys and girls, and could we have funds to support a boarding school, we could get many interesting boys who are supported in the Kyoungs, and whose minds are fed on trash that can never profit them, in this world or in the world to come. We are all in good health at this station. Br. Kincaid and family have suffered much recently from illness. He is just recovering from an attack of cholera which brought him near the grave. They are expected here every day.

Teloogoos.

EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED NELLORE, (MADRAS PRESIDENCY,) NOV. 7, 1840.

A letter from Mr. Van Husen, published in the January number of the Magazine, and dated March 16, 1840, announced his safe arrival with his family at Madras. Mr. Day had already removed to Nellore, and Mr. Van Husen was expecting soon to join him there. Nellore, being situated in the heart of the Teloogoo country, and in the midst of a dense population, it was thought, would be a much more favorable position than Madras for laboring among that people.

For an interesting sketch of the country and

* This tribe, which is numerous, call themselves Kómó.

language of the Teloo goos, see the February number of the Magazine, page 48.

New Station at Nellore—Tract Distribution.

In my last, from Madras, I informed the Board of my expectation to remove from thence to Nellore.

On the 19th of March we left M. for Nellore, where we arrived on the 21st of the same month. It was indeed a most interesting and joyful event to us all; especially to our dear brother and sister Day, who had so long labored and prayed and wept alone, among the Teloo goo people. We found br. Day engaged in the erection of a mission building, which has since been nearly completed, and in which we are now pleasantly and comfortably situated. A zayat has also been built in front of the mission house, on one of the principal roads of Nellore, which terminates eastwardly on the bay of Bengal. Here the scriptures are read and expounded every morning in Teloo goo. Besides this, on Lord's day a sermon is preached by br. Day or myself. Of course I employ an interpreter. The ordinary number in attendance is about twenty-five. Some of them often listen with marked attention to the precious gospel. As the zayat opens in front toward the public road, the attention of the passers-by is frequently arrested by the novelty of the scene presented; and notwithstanding their prejudices, and their notions of contagious pollution, they stand gazing in mute astonishment. An opportunity is thus afforded for speaking to them of the Savior's dying love to perishing sinners. Many have already heard the joyful sound, and though none have believed, yet we know our labor will not be in vain in the Lord.

In May we attended two festivals about ten or twelve miles distant from Nellore, for the purpose of distributing tracts and portions of the Word of God. At both of these we gave away about two thousand tracts, and seven hundred portions of scripture. The latter, (with a few exceptions,) were given to adult persons who were required to read them as the condition of the gift. They were received with marked interest generally, and not unfrequently a strife ensued for the precious boon. May the Lord of the harvest bless the seed thus sown, and cause it to bring forth bountifully!

Baptism of a convert—The Teloo goo language.

On the 27th of Sept., in the presence of several thousand spectators, br. Day baptized the first Teloo goo man, (connected with this mission,) in the Pennar river. This man has been a believer in Christ for about three years, and is engaged in the civil service of government. He is about forty years old—possesses good natural abilities, and an easy and interesting address. We cannot but cherish the hope that through his instrumentality many of his perishing countrymen will be brought to a saving knowledge of the truth. We long to see the Word of the Lord take effect on the hearts of this people. Come Lord Jesus, come quickly!

Since my arrival in the Teloo goo country, my attention has been chiefly directed to the acquisition of the language. This appears to be copious and flowing. Would that I could use it freely in communicating the precious gospel. I hope soon to be able to do something in the way of direct effort for this interesting, but too long neglected people. Br. Day begins to read and speak the language with considerable ease. But it is painful to be obliged to labor in delivering the heavenly message, for want of a proper medium of thought and feeling. As the gift of tongues has ceased, we are content to work in accordance with the divine will. The Lord hasten the period when the glorious gospel shall be published in every language, to every people under the whole heaven; and when the earth shall be filled with his glory!

Mrs. V. and myself are quite well; and br. Day and family enjoy unusually good health. For this blessing we would be thankful. The Lord grant that we may live long to labor for the Savior's cause in this dark land.

Of Madras, as a missionary station, Mr. Van Husen writes as follows:

It is much to be regretted that a field so important and extensive as Madras, should remain unoccupied by the Board. An energetic, self-denying, persevering and single-hearted man, by the blessing of God, might accomplish much in Madras. Is there not one among all the devoted servants of the Savior who will make the sacrifice, and whom the Board will delight to send?

Karens.

JOURNAL OF MR. MASON.

(Continued from p. 85.)

We give below the conclusion of Mr. Mason's journal of his annual tour to the Karen villages south of Tavoy. The portion contained in our last number gave an account of his visit to the Burman village of Pai, and also to some remarkable hot springs, which are found, it is said, "in a series along the coast from Arracan to Mergui." The last entry was Dec. 23. The journal then proceeds:

Repeated baptisms—Church discipline.

Jan. 5, 1840. Pyee-khya. The results of our labors here are, that we have baptized *four* persons, and have excluded from our communion *five*, only two of whom, however, belonged to this church. Four of these latter, all members of one family, were excluded for offering to the Nats. The other was a member of the Karen school at Mergui a year or two ago, and was baptized there, or in the neighborhood.

There was a small school here of eight persons last season. There are about forty readers in the settlement.

7. Pa-sau-oo. When on our way to this place we met a chief and his brother who live near, and both profess to believe, but they seldom assemble with the Christians; though rendering an external homage to religion, they give little evidence of true conversion. I afterwards visited the house of the chief, and found his wife at home. She professed herself a Christian, and said she prayed regularly at home, but her small children prevented her attending meeting on Sundays, as she otherwise would. The father and mother, I learn, sometimes excuse themselves to the Christians for not attending meetings on Sunday, "because our clothes are not good enough."

One of the Christians quarrelled with and struck another person last rains, but he repented and confessed his sin to the church immediately. This is the only new case of difficulty that I hear of in the church. The man that was excluded last year for quarrelling, is here to-day and appears truly penitent; he is well reported of by the brethren.

8. This day was devoted to visiting the houses of unbelievers in the neighborhood. A brother of the chief below, was the first man I fell in with. He had nothing to object; admitted

the claims of the truth, and acknowledged that he was living in sin. He promised, however, to reform. The chief's house was next visited, who, with his wife, promised to come to the zayat. They professed their attachment to christianity, and their intention to conform themselves to its precepts. The next place was the house of a Boonkho who, more than four years ago, admitted the claims of christianity. He has never paid any further attention to religion, and having lost all his disciples, he has gone back to the common practice of drinking and offering to demons. We found no one at home but his wife, and she professed her faith in Christ, but confessed that her conduct did not accord with that profession. She is evidently uneasy in her present mode of life and said, "There is no happiness in obeying satan." She promised to come up to the meeting if her husband would come with her. We next came to a house on Nau-tau brook, where we are about to spend the night. The people here have been somewhat favorable for two or three years, and came from their former residence to be nearer the Christians; but they are still at a long distance from the zayat, some half a dozen miles, and they never come to meeting. They give little promise; but they do not reject christianity, and the woman says, "I like the word of God very much."

12. I baptized to-day sixteen persons whom we had previously examined and received. Four others were examined and rejected. Eighteen persons were in school last season, and our congregation to-day numbered more than eighty. We had our communion in the evening.

Danger from tigers—A Christian village—More baptisms.

15. Journeying to-day we met with a Pgho who said "I will become a Christian if the chief will. He is the head of the land, and the head of the water, and we must obey him." We are spending the night in a Pgho house; the people are in great alarm on account of the tigers. Two men, they say, have been devoured almost in sight of the house, in broad day light, and a third made a narrow escape. The mother of the family says she would like to become a Christian, and wished to go and see the Pgho teacher below, but said she was afraid to leave the house. She said "I have

abandoned swearing, and bad language; cannot I become a Christian and stay in the house?"

16. We reached to-day the Christian Pgho settlement at Palau, and were sorry to find that br. and sister Brayton had left two days before. This is occasioned by my being two weeks later in getting here than the time I anticipated, when I first started.

17. As br. Brayton had baptized here last Monday, and made a long stay among the people, I passed on to-day to Ka-tay.

19. I administered the communion to-day, having had a preparatory church meeting yesterday. Several of the church members have removed to Kappau, and the only promising inquirers here,—two in number,—with several other Christians, are about to remove there soon. The present assistant is also about to remove.

20. We came to-day to the head waters of Palau, and six persons have come forward for baptism. After worship a man who lives in the neighborhood, professed his determination publicly, for the first time, to abandon his sinful practices and become a Christian.

It was quite interesting to see with what delight the readers here received a few books that I brought them. Those that pay for them would, I am sure, feel themselves repaid could they look on their happy faces, while they open the books here and there, scarcely knowing what they are doing, for joy.

21. We examined six and received four for baptism. An old woman came from a neighboring house and said she was exceedingly deaf and could not answer the questions that were put to the candidates, but that she prayed to God continually and would like to be baptized. I recommended her to the Christians for further instruction, and promised to take up her case next year, if our lives were spared. The wife of the man who first professed himself on the Lord's side yesterday, was present this morning, and declared her intention of becoming a Christian also. In the afternoon I baptized the four persons that had been previously accepted.

A Catholic convert—Return to Tavoy.

23. Returning through Ta-men-masa, we met with a Pgho chief, who professed himself a believer in the Catholic priest who had been there a few days ago. When I asked him what

he had been taught to worship, he replied, the "Eternal God." And what was said about Christ? I asked. "Oh," he answered, "we must worship him, and his father and mother." And who is his father? "The Eternal God." And who is his mother? After a pause he seemed to recollect himself suddenly and replied, "Adam-Eve; yes, Adam-Eve was his mother."

Feb. 2. Reached home a few days ago, and this evening two Burman men came forward and asked for baptism. One has been long employed as a teacher in a day school. He professes to have been considering, and to have given up idolatry for several years, ever since he was employed as a teacher, but did not obtain a new heart until within two weeks. The other is the father of a little girl in Mr. Mason's school. He has been about so for years, and heard much of the gospel, but never gave attention to it before.*

EXTRACTS FROM A LETTER OF MR. WADE, DATED TAVOY, OCT. 19, 1840.

The interest felt in the condition and prospects of the Karens, has naturally led our missionaries to bestow some attention upon their temporal as well as their spiritual improvement. They are now—especially those connected with the Maulmain and Tavoy stations, and who enjoy the protection of the British government—in a situation peculiarly favorable to improvement in their temporal affairs. The greatest obstacle to their becoming more settled in their manner of life, and to their enjoying the privileges of the gospel with still greater hope of benefit, is the want of industrious habits, and their ignorance of the arts of civilized life. Any aid or encouragement that may be afforded them in this respect, will be of essential service; and as the funds of the Board cannot be directly appropriated to this object, we think the subject well worthy the attention of benevolent and enterprising individuals. Doubtless there are many among us who would be glad to contribute in some way to the social and domestic improvement of those among whom our missionaries are laboring. This may be done; and, in many instances, at a small expense, a very important service may be rendered to the cause of humanity, as well as to that of missions.

We hope the suggestions contained in Mr. Wade's letter, and in Mr. Bronson's journal, will receive their due degree of attention; and

* This person has since been baptized.

that we shall have occasion to acknowledge some donations for these specific objects.

Mr. W. thus writes in reference to the

Domestic affairs of the Karens—A new Christian village proposed.

I feel thankful for the promptness with which the articles have been supplied which were asked for in behalf of the poor Karens; and hope, that by thus furnishing them with a few articles year by year, calculated to facilitate their improvement in civilization, their temporal as well as their spiritual condition will soon be much ameliorated. There is an article which Mrs. Mason mentioned a few days ago, as having seen at home, which, from her description, would be of vast benefit to them. It was a machine for *cleaning cotton*, which is said to be very simple, and will turn off seventy pounds in a day, and that the cost is only twenty-five dollars. Now the method by which Burmans and Karens clean cotton is very rude and slow. And as all their cloth is made of cotton, it would be a great blessing indeed to them to have such a machine. If the funds of the Board cannot thus be appropriated, I have no doubt but that, if the subject were mentioned to two or three wealthy individuals in or around Boston, they would heartily rejoice in having an opportunity of doing the poor Karens so great a good at so little cost. To be able to clean seventy pounds of cotton in a day would seem to them almost a miracle, and would be the means of putting a garment on the back of many a destitute and needy individual. As soon as the cold, or rather, dry season opens, we are intending to look out a new location for a Karen settlement, near Tavoy, where we can live among them all the year, or at least visit them at any season, whether dry or rainy.

In this village, if we succeed, we intend to have a permanent school, to supersede the Karen boarding school in Tavoy. Having the relatives of the children, and in many instances, the parents themselves in the vicinity of the school, many of the scholars would board at home, or with friends; and thus the expense would be diminished without lessening the benefits of the present boarding school. The only fear we have is, that the Karens may not see the way to support themselves in the vicinity of Tavoy, for want of a sufficiently extensive tract of land for cultivation. For, in their present mode of cultivation, they do require a wide

range of country. But if we could furnish them with some few facilities for cultivating the same land year after year, and take the lead a little in their temporal affairs, I have no doubt they would find themselves in a short time in vastly better circumstances than they are or can ever be by their present mode of cultivation. *Mata* is so situated that we never can prudently attempt to live there during the rainy season. For if one should take the fever he must abide the consequences without medical advice; he could not come into town or a physician go out to him, however urgent the case. Besides, the people are so positive that the place is unhealthy, that it only creates distrust of our motives and judgment, to urge them to remain there.

Mr. Wade's health—Baptism—Annual feast of the Tavoyers—Lives lost.

I have been afflicted this rainy season with another attack of my old complaint, which was quite obstinate, and laid me up almost entirely for three weeks. My present physician says he has seen cases of the same complaint (inflammatory congestion of the liver,) and that by proper remedies I may hope to get temporary relief as the paroxysms occur; but he cannot encourage me to hope for permanent relief without an entire change of climate and employment. He cautions me particularly against sedentary labors, as writing and close study.

Our Karen boarding school has been dismissed about a month—a little earlier than usual, on account of the very high price of provisions. We have baptized three in Tavoy since our last report—two Europeans and one native. The Tavoyers have just finished their annual feast to their sea-god or demon, at which a sad accident happened. A company of forty or fifty persons were going down to the mouth of the river to pay their respects to the demon when their boat (or rather raft,) got afoul of some fishing stakes—was torn in pieces by the force of the tide and the violence of the waves, and all perished except two individuals; forty dead bodies, it is said, were found soon after entangled in different parts of the fishing establishment. Not long ago there was great excitement and alarm among the people on account of a report that a great human sacrifice was to be offered to the demons (who were killing off the buf-

faloes) to appease their wrath; and several children, it was said, had been actually caught and carried off for this purpose. The report and the general belief in the fact that such a sacrifice was being made, are enough to show pretty clearly that such sacrifices *are sometimes* made. True it is contrary to their sacred books, and so is all demon worship, and yet these are worshipped constantly.

West Africa.

EXTRACTS FROM LETTERS OF THE MISSIONARIES.

Our last number contained pretty full extracts from the letters and journals of the missionaries at this station. The arrival of Messrs. Constantine and Fielding at Edina, on the 3d of December, was announced. They were to remain at that station, agreeably to their instructions, for a time, or until they had passed through the first stage of their acclimation, and would then proceed to the place of their destination in the interior,—probably to some point on the river Niger.

We give below some brief extracts containing further details of the state and prospects of the mission. Mr. Crocker, in a letter dated Edina, Dec. 10, 1840, writes of the

Health of the missionaries—Encouragements.

Our hearts have been made glad by the reception of letters and packages from America, especially by the arrival of our dear missionary brethren and sisters. We begin to feel that poor Africa is not wholly forgotten by our brethren at home, and that, ere long, she will share largely in the sympathies of the Christian public. We feel that God is regarding this mission with a propitious eye. True, we have been cast down, but have not been destroyed. We were permitted to rejoice only a short season, in what we believed to be a valuable accession to our number. But God has evidently not taken his loving kindness from us. The prospects of the mission have been gradually brightening from the very first. During the past year, we have not been cheered by evidences of conversion among the *natives*, yet we have seen in them a growing inclination to have their children instructed by us, and more of a willingness to attend upon the means of grace. The health of brother and sister Clark has most of

the time been very good. My own health for three months past has been as good as it was usually in America. Since I came from Cape Palmas, I have been employed upon the dictionary of the language; and I have been able to write as closely and as long as I could usually do in America. We are exceedingly gratified that the press, type and paper have come out, and also that you have sent plank and timber for building a school-house and a printing office. The brethren recently arrived have, and, as we think, wisely, concluded to stop with us till they have become a little acclimated. To go directly to their field of labor without having done this, would be deemed rash, probably, by every one living on this coast. The idea that they would escape the fever by going away from the sea-coast immediately, is, I think, irrational. Admitting that it is comparatively healthy three hundred miles from the coast, yet they would have to pass through an unhealthy region to get there, and the seeds of disease would probably be sown in their constitutions before they arrived. And should they have the fever there, the want of proper conveniences and attention would be likely to make it prove fatal. If they should go to Cape Coast Castle, or to Fernando Po Island, they would probably gain no local advantages for the fever, and be among strangers, who could not be expected to feel all that interest in their welfare, which would be felt here. If the field to which they have turned their attention presents all the facilities for spreading the gospel in the interior which they contemplate, we could not conscientiously attempt to divert their attention from it, though we might be desirous of having them remain a little nearer to us. While staying here, we hope they will be able to acquire from British men of war, or from traders which call here, information respecting the result of the present expedition (British) up the Niger. Such information may be very important in enabling them to decide respecting their future course. If those vessels which go up, remain two or three months, they will be better able to decide than they now can be, respecting the healthiness, or unhealthiness of that region. But whatever may be the salubrity of the climate in the interior compared with that of the sea-coast, the constitution of an individual who comes from the region of frosts and snow to reside

where the thermometer rarely falls below 70° Fahrenheit, must go through a great change to adapt itself to its new situation. Our brethren, though desirous of occupying their contemplated field of labor as soon as practicable, after hearing our reasons, have deemed it prudent to remain here till they can proceed with some prospect of safety. We look forward to their attacks of fever with some degree of solicitude. If all four get safely through, we shall feel it to be a special indication of God's merciful kindness to us.

Mr. Clarke, in a letter of the same date with the above, thus writes of the

State and prospects of the schools.

Our prospects here were never more encouraging than at the present. The natives in this vicinity manifest an increasing interest in the education of their children. We have forty children connected with the school at Edina—twenty-eight boys and twelve girls. They are making good progress in their studies. About half of them can read tolerably well, and have advanced considerably in writing—seven of them are attending to arithmetic, five to English grammar, seven to geography, four to natural philosophy, and two to the rudiments of Latin. One of these latter is Kong Koba,—the other, Zewio, the son of Santa Will, the head man of the town (Made Bli) in which br. Crocker resides. They are superior scholars, and we wish them to have a thorough education. Br. Crocker has seven boys in his school at Made Bli, and intends to add five or six more to his number. Br. Day, at Bexley, has in his school fourteen or fifteen Americans, and ten natives. Three of the children in the school at Edina are supported by individuals in this country—one by Gov. Russworm, of Cape Palmas, one by Gov. Buchanan, and one by the Edina Missionary Society in this place. The school at Edina is taught by Mrs. Clarke and myself, assisted by King Koba. The afternoon I usually devote to the study of the native language. I continue to preach at King Joe's, and have from thirty to sixty present at worship.

Mr. Fielding, Dec. 8, thus describes his own feelings in prospect of

Missionary labor in Africa.

It falls to my lot, with my life in my hand, to take up my cross and

come here among these miserable and benighted heathen. I feel as, no doubt, all true Christians do, in their various modes of doing good, a sense of human weakness pressing upon me. I look over this land of darkness and death with tearful eye and a feeling heart, and ask, "who is sufficient for these things?" We lean upon God who gave us our commission, and the promise too, "Lo, I am with you always to the end of the world." We know not but that a few months may close our career, and the very next letter may bear back the solemn tidings that we too have fallen. Nevertheless we do not shrink. If it is God's will, so let it be. In Him is all our trust—in Him who holds in his providence the destinies of all his creatures. Such a view of what lies before us may lead some of the more timid to dream of our being fanatics and beside ourselves. We say to such, "If so, it is for God," and we would sincerely too, in the language of one honored martyr to this cause, "Let a thousand fall before Africa be given up." Suppose we die! Can we die in a better cause? Instead of being so timid or faint-hearted, let us think upon the immutable promise of God. Oh! that our brethren were more earnest in prayer and more faithful in duty. It would then be a moral certainty, that our lives would be preserved, and that success would attend our efforts.

We know full well, that as the instruments of carrying forward this great enterprise, we must endure much privation and trial. This thought will sometimes crowd upon our minds, and in the field of our labor the contrast will be much greater than now. No doubt we shall feel the loss of the many privileges and blessings we once enjoyed, all of which we are now called upon to exchange for a forest—a dwelling with savages and wild beasts—for a life of disappointment and hazard. Ah! but what is this to the rich reward, the calm satisfaction, which the cause we are engaged in is calculated to give. How comforting the thought, that we are endeavoring to illumine the benighted souls of the heathen—souls which are worth thousands of worlds. And if one of these should be saved through our instrumentality, the fact that that was the soul of a heathen, which could have had no other means of salvation, and would certainly have been lost, had not God sent us to point out to it the way through Jesus Christ,

must be a source of unspeakable joy and consolation.

And now we ask of you, what we ask of every Christian, your fervent prayers, that God would preserve our lives and health; and that success may attend our labors. We are en-

couraged by the promise, that "The name of the Lord Jesus shall be great among the heathen,"—"Righteousness and Peace shall spring forth before all nations, and Zion shall be a crown of glory in the hand of our Lord, and a royal diadem to our God."

Other Societies.

American Board of Commissioners for Foreign Missions.

SANDWICH ISLANDS.

The following notices are compiled from the Annual Report of the Mission, as published in the Missionary Herald for April. The annual meeting of the missionaries was held at Honolulu, commencing on the 18th of May, 1840.

Printing.—At Honolulu thirteen separate works have been issued from the mission press in the Hawaiian language, and six others from the press at Lahainaluna. These, regarded as a series, contained an aggregate of 882 continuous pages, most of them of the duodecimo size. The whole number of copies of these works printed was 105,050, embracing 4,685,700 pages. Besides these there were printed at Honolulu 13,720 copies of works in the English language, containing 412,280 pages; making the whole printing at the mission presses amount to 118,770 copies and 5,097,980 pages.

A second edition of *ten thousand* copies of the entire Scriptures has been published by the mission, making, with an edition of 10,000 copies previously published and put in circulation, *twenty thousand* copies of the entire Bible translated and published within twenty years from the establishment of the mission. So much has been done for a race of unlettered savages, whose language had never been reduced to a written form, until it was accomplished by the missionaries.

Statistics of the Churches.

The present number of native churches in the islands is *nineteen*, two having been organized during the year. The whole number admitted to the churches from the beginning, is 21,379. The number admitted on examination during the year, is 4,179. There are now in regular standing, in all the churches, 18,451 members.

The number deceased the past year, 520; suspended, 2,434; the number of marriages, 1,221.

Seminaries and Schools.

Seminary at Lahainaluna.—The number of scholars at the commencement of the year was fifty-six. During the year six, for various reasons, were removed, leaving fifty belonging to the school at the close of the last term.

Female Seminary at Wailuku.—The year was commenced with fifty pupils; of these, five died at the seminary, and ten or twelve left either on account of sickness or through fear arising from the prevalence of disease; but they have returned, or their places have been more than supplied by others, so that the present number connected with the seminary is fifty-four, of whom eighteen are hopefully pious.

School for Children of the Chiefs.—Mr. and Mrs. Cooke, have charge of this school; the average attendance has been six scholars.

A commodious building has been erected by the government for the school and the accommodation of the teachers and their scholars. In their report the teachers say, "The six children of the chiefs, who first came to the school, were four boys and two girls. The eldest of these was about ten and the youngest about four years of age. One of them, Alexander, the king's adopted son, could read a little in English books; and one, Moses, could spell out words of one syllable. Four of them did not know the alphabet; as for writing they knew nothing about it. Five can now write a legible hand. We commenced, proposing to teach them the English language, and through that the sciences. Four of these six have attended almost daily. Two, the king's son and a mate of his, in a few weeks after the commencement of the school, went to Maui, but others have taken their places. During the year the children have been under our influence but about three hours per day, and five days in a week. However, they have made some progress, which encourages us in our new, very difficult, and responsible

task. They have not been so difficult to manage as we anticipated, submitting to the rules of school without a great deal of opposition.

After a vacation of nearly four weeks, from April 8th to May 4th, the children, seven in number, came into our family; and a separation to which we had looked forward with dread, took place between these seven children and their almost numberless servants. The first week was one of frequent crying on the part of the children, and of wailing on the part of the servants.

The second week the children became more reconciled to their new home, and are now happy in school and at play, and apparently in the restraints already beginning to surround them.

On the 18th of May the former number of seven was increased to eleven by the arrival of the king's son and two smaller children with him from Maui, and Kama-malu, a little girl of eighteen months old, daughter of Kinau. In a few days another scholar is expected to enter, which will make our number twelve, and will be as many as we can possibly manage, considering it to be a family school, and not a boarding-school only."

Hilo Boarding-school for Boys.—The present number of scholars is fifty-five. Among those who have been longest in school an increasing desire for knowledge is manifest. About twenty hold themselves candidates for admission to the seminary the present year.

Hilo Boarding-school for Girls.—The boarding-school for girls, has been greatly prospered through the year. Health and happiness have pervaded the school. None of the children have died and none have been dangerously ill. The pupils still appear affectionate, amiable and docile. The government of the school is easy, and the improvement of the little girls in knowledge and manners is very gratifying. Besides the regular studies of the school much effort has been made to instruct the girls in various branches of useful industry.

The number of scholars is twenty-two, fourteen of whom are professors of religion.

Boarding-school at Waialua.—This is designed to be a self-supporting institution. Its present members consist of nine boys and one girl. Two hours of each day are devoted to instruction in school, and four of each week-day to labor in the field, under the personal direction of the teacher. The plan is to enlarge the school to twice its present number as soon as the means will admit.

Common Schools.—The whole number

of pupils attending the district and station schools, exclusive of the boarding-schools noticed above, may be estimated at not less than 15,000, embracing adults and children; of whom, as nearly as can be ascertained from the teachers and from examinations, about 11,000 may be called readers.

Afflictive Dispensations of Providence.

Under this head are reckoned the consequences of events connected with the visit of the French Frigate l'Artemise in 1839. On this subject the missionaries remark—

As the particulars are, ere this, well known to you, having been forwarded from this station, we shall only say in passing, that for a few days the brethren and sisters then at Honolulu were placed in circumstances of great peril, and though deliverance was ultimately granted them, yet it was at so great a cost to the Sandwich Islands nation, that we scarcely know whether it be a matter of congratulation or of regret. The introduction of the Roman Catholic religion at the cannon's mouth, the sweeping away of the barriers to the introduction of sin, which the government had erected, and the triumph of wicked men, are the bitter fruits of this visit. We need not assure you that no means will be left untried to turn away much people from the simplicity of the gospel. We shall doubtless soon have to contend with the adherents of the man of sin at our own doors from one end of the islands to the other. To God we look for help. In him do we confide. We plead the promise, that when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.

The ravages of death among the people of the islands we justly regard as an afflictive dispensation of Providence. No census has been taken the past year, and we cannot therefore speak definitely of the decrease of population. The reports of stations, however, show plainly that the islands are depopulating in a fearful ratio. Our hearts are pained when contemplating the fact, and we sometimes tremble lest the land become desolate, without inhabitant, or filled with a mongrel race, which shall speak like certain men of old, "half in the speech of Ashdod," employing a corrupted dialect of the Hawaiian language, and cursing and swearing in broken English. The waning of the people admonishes us to do all in our power to prepare them for a speedy removal from earthly scenes, and the distressing probability that the great majority who die go wholly unprepared into the presence of their Judge, should cause us to cry mightily to God for

help, while we warn all within our reach day and night, and bring motives before their minds to prepare to meet their God.

Death of a pious Chief.

Chiefs as well as people die, and the past year has seen the grave close upon two important chiefs. Madam Boki, who, with her husband, accompanied king Rihorihoro to England, died soon after the visit of the French frigate. In January last Hoapili, the aged governor of Maui, died. It is due to his memory, as an early and tried friend of the mission, as one of the first fruits of the gospel at Maui, and especially is it due to the grace of God, of which he was a striking monument, to say a few words in this connection respecting this veteran chief. As a full account of his life may have been prepared by the brethren at Lahaina, we will only say that no serious blot is known to have attached to his Christian character while living, and now that he is gone, his memory is sweet. Those who saw and conversed with Hoapili while he was waiting the summons of death, were much affected with his deportment. He seemed well nigh to have shaken off what in health seemed like listlessness. He was wakeful and deeply interested in the prospect of the change which awaited him. He cast himself with much confidence on Christ. His attachment to the house, the word, and the ordinances of God were marked. He was carried to the house of God only ten days before his death, although he had the dropsy, and was unable to sit up long at a time. The word of God and prayer seemed to be his delight, and from these he sought solace till he was insensible to every thing earthly. He longed to depart and be with Christ. His last interview with the king was said to have been tender in the extreme. After conversing with him in a dignified manner for a time, alluding to his own departure and beseeching the king to abandon his sins and become a good man, he became much affected, laid his hand on the lap of the king, and burst into a flood of tears. As he lay dying, he gave a charge concerning his bones, strictly prohibiting wailing on the occasion of his death, and desired that his grave might be a humble one near the sleeping place of Mr. McDonald. We are happy to add that these injunctions were complied with to the letter. We bless God for his grace, his distinguishing mercy to this once dark-hearted and polluted chieftain.

Condition of the Churches.

By our last general letter as well as other communications from these islands,

you have heard of the wonderful displays of divine grace in the conversion of many souls, and of the large accessions to the churches in the Sandwich Islands. You, as well as we, have rejoiced with trembling, well knowing that a day of trial and temptation would come. Such has been, to a considerable extent, the past year. It has been a time to test the character of church members, to unmask the hypocrite and self-deceiver, and to show more plainly who are, and who are not, the true people of God. Among other things tending to try the faith of God's people in these, the past year, may be mentioned the introduction of Romanism, the death of some of the influential chiefs of the nation who were church members, and some important political changes in the nation. These occurrences have produced great excitement throughout the whole islands, have occupied much of the attention of all classes, and have presented temptations to the native Christians, greater and more alluring than any to which they have heretofore been exposed.

Considering the fickleness of native character, and that most of the church members were mere children in knowledge, we have feared that many of them would become an easy prey to such temptations; and while we have had occasion to mourn over the sad defection of some church members the past year, yet we believe that in the midst of trials and temptations, the church has been making advances. Many of its members are growing in knowledge, and are, we believe, becoming rooted and grounded in the truth. The Holy Spirit has visited some of our churches the past year in a special manner, though not in so powerful a manner as two years since.

Progress of Improvement.

By the statistics of the churches, and the account of labors bestowed at our several stations, you may expect that we shall report rapid progress in civilization and social improvement. We grieve that we cannot thus report. Truth obliges us to say, that the progress of the people in improvements of this kind is slow. It is always up-hill work. The same causes which heretofore retarded civilization here, and which we have often mentioned, still exist. In addition, we may mention the confusion which has resulted from the doings of the French, the introduction of Romish priests, and the breaking down of the barriers to the introduction of vice, which the chiefs had erected. During the year there have been, notwithstanding, some improvements at all our stations. At Honolulu there has been a marked im-

provement in roads and bridges. Houses also of a better structure have been built by the people. Mr. Smith's church and congregation have completed a commodious and beautiful house of worship. At Wailuku on Maui, a large stone meeting-house, built at the expense and by the hands of the people (some \$200 may have been contributed by foreigners) is nearly completed. Another of stone at Haiku, fourteen miles from Wailuku, and one of our out-stations, has been completed during the year. At Kealakekua on Hawaii, a large stone meeting-house is in progress. We think there has been a gain the past year, in the habits of industry. On all the principal islands a considerable quantity of sugar-cane has been planted, and some of it manufactured into sugar and molasses. Cotton also in small quantities has been raised, and the wheel and loom are beginning to be plied. At some of our stations the plough has been introduced to great advantage, and we cannot but hope that it will, ere long, supersede the present slow process of cultivation. A slight gain we perceive in the appearance of the people near our stations, in their habitations, dress, etc. Next to conversion of the people to God, do we desire to see them abandoning their present methods of living, becoming cleanly in their persons and habitations, substituting substantial and decent articles of clothing for their slight and indecorous native garments. Believing, as we do, that the health and purity of the people, and that their national existence even, depends, under God, upon a radical change in these respects, we shall not cease to urge this subject upon their attention.

Progress and Prospects of Native Education.

After stating that schools under the instruction of native teachers, owing to a variety of causes, have languished during the year, the missionaries remark—

During the last two years, no appropriation has been made by the mission for the support of native teachers, and consequently they have been thrown principally on the native population for their support; and though contributions have been taken from the churches and people for this object, yet the amount obtained in this manner has been small and inadequate to give a suitable compensation for teachers.

It is proper to add here that the government have recently taken up the subject of common schools in the islands and promise to adopt measures to secure a general attendance of the children, to erect school-houses and support teachers. Their plans are not fully known to us, but we are en-

couraged to hope that something will be done to sustain the schools.

Of the higher schools the missionaries write—

We look to our seminaries and boarding-schools with strong hope, that, under God, we may raise up here a better generation of men and women, may correct public sentiment, form a higher standard of morals, and hasten the reign of truth and righteousness in these fair islands.

Political and Social Improvement.

We rejoice in every effort of the rulers to secure the rights of their subjects, to encourage industry and thrift, to establish a system of education, to restrain and punish vice; in a word, to be a terror to evil doers and a praise and encouragement to them who do well. We cannot but hope that something, in this respect, has been gained the past year. A new code of laws has been framed and they are now being carried into execution, which, it is believed, are an improvement on their former laws, if immemorial custom and usage can be called law. The chiefs appear to be waking up to their duty as rulers, and farther improvements may confidently be expected. On the whole, we rejoice to say that the people of Hawaii are advancing, slowly but steadily in the march of improvement; and if they are not crushed and trampled down by foreign nations, they will, we think, continue to advance. We earnestly pray that our hopes of the ultimate prosperity and happiness of the Hawaiian nation may not be disappointed. What we can we shall do to save the nation. Still we have no confidence in our own resources, our wisdom or strength. In God do we confide. If he shall smile upon our efforts we shall succeed. The nation will be enlightened and saved.

SIAM.

How Christianity is regarded by the Rulers.

On this subject the editor of the Herald has the following remarks :—

Siam may be regarded as the first country, under the government of an independent heathen ruler, and having an established and prevailing system of religion, which the missionaries of the Board have entered. On continental India and Ceylon the heathen rulers are restrained by British law and British arms. In the Indian Archipelago the heathen are controlled by the Dutch colonial power. In Canton and Macao missionaries are under the cover of certain commercial regulations. In Tur-

key the government is not jealous of our action on Christian sects, and Mohammedan missions have not been attempted. At the Sandwich Islands and among remote Indian tribes, where no civilized government exerts much influence, there was, when the missionaries approached them, nothing like a system of religion of any kind existing, in favor of which the rulers were prejudiced, and of the overthrow of which they might be suspicious. Nearly the same is true of the African tribes which our missionaries have approached. But in Siam the missionaries found an independent government, almost identified with the priesthood, and intimately connected with the administration of the existing religious system, and that system, too, one of the most complicated and complete that prevails in the heathen world. The priesthood of Boodhism has been eminently proud, arrogant, and intolerant. The system, wherever it prevails, is a state religion, indissolubly connected with the civil power, as in Burmah, Siam, and China.

We have heretofore had accounts of the kindness of the king of Siam and others high in authority to the missionaries, of their hospitality and frankness in social intercourse, and the readiness with which they availed themselves of the knowledge and skill of the missionaries, where these could be turned to advantage. A letter has recently been received from Doct. Bradley, dated Bankok, Aug. 24, 1840, in which he says:

Divine providences concerning the work do not seem to be ripening as rapidly and conspicuously as I was inclined to predict a year and a half since. The Spirit of God has not yet descended with marked power upon this people. So far as I can discover, souls are not being converted to God from among the Siamese, and but very few from among the Chinese. There appears to be no special convictions of sin among all these millions of polluted heathen. Scarcely even will one of them inquire with deep-felt solicitude, "What shall I do to be saved?"

It would savor too much of ingratitude and unbelief to think, however, that the Holy Spirit is not operating upon many souls in Siam by something more than his ordinary influences. If these may not be seen in converting souls, they may be clearly seen in overruling the heart of the king and nobles and all in authority, and thus inducing them to receive and protect the ambassadors of the Lord Jesus among them. They may be seen in opening a wide door for publishing and preaching the gospel unmolested, and in awakening an universal desire to obtain and read

Christian books. Those in authority, from the highest to the lowest, appear to be our friends. Not a word of objection has been heard against the landing and settlement of all the late reinforcement. The Rev. Mr. Buel, of the Assembly's Board, has just arrived and located himself without a governmental obstacle. As yet no rent has been demanded for our mission-premises, which we have directly from his majesty's munificence. The major-general of his land forces still allows us the quiet occupancy of his large brick house in the bazaar, for the purposes of a tract magazine and chapel. Who can look upon the congress of missionaries in Bankok without feeling, with the psalmist, "That the Lord reigneth over the heathen?" We are living in Bankok as among chained lions. Nothing but the interposition of Almighty God prevents our being devoured. It can scarcely be doubted that the object of these missions is pretty well understood by those in authority, as well as by thousands of the common people. The following incident is one of many that I might relate corroborative of this remark.

A false report.

On a Sabbath day, just as I had seated myself in the verandah of the tract-house to preach Jesus Christ to the people, a Siamese man, aged about forty years, whom I had often seen among my auditors before, came to my seat with great apparent kindness and asked for the third part of the Old Testament History, in continuation of what he had read. I granted his request and gave him freedom to talk with me. Upon which he said he would tell me what he had heard in the king's palace. Well, said I, what did you hear? "Why," said he, "the king is very angry at you and your companions in labor, because you print and distribute tracts which are contrary to the established religion of the country and are designing to overthrow these temples and idols of the Siamese by leading the people away to trust in Jesus. The king has issued his curse against all persons who carry these books to their houses to read. He has threatened that the houses, wherever they are found concealed, shall be destroyed, and that those persons who persist in reading them shall lose their heads." On saying to him that I was not prepared to credit such a report, he became vexed with me and resorted to open and vile abuse. He labored hard to frighten away the people that were gathering about me. Seeing that he could not prevail upon me to desist, nor upon the crowd to disperse, but that the eager applicants for tracts were much increased by

all he said and did, he raged and threw his book into the street, vociferating that he would not take the accursed thing to his house, for it would cost him his head. He at last sobered down and requested me to give him the gospel by Mark, which I did, notwithstanding his ill treatment of the other book. I did it, hoping that the Holy Spirit would use this gospel to his everlasting benefit. He then went quietly away.

A few days after this affair one of our company was informed by prince Choufah that the king had recently taken offence against one of his officers, for having reported that he was displeased with the missionaries, and that the king ordered him to be stripped of all his honors and privileges and turned out into plebeian life. From this circumstance and others it seems very probable that the degraded officer was no other than the person that opposed me at the tract house.

Now I do not infer from this or any other circumstance that the king is really looking with favor upon the Christian religion. I am disposed to think that he cares very little, if at all, about it. He gives too abundant evidence of his fond and firm attachment to Boodhism. He no doubt feels that his religion is as immovable as the mountains; as said one of the chief priests to one of our company sometime since, "Do you think that you are going to beat down the mountains with your small chisel?" As yet the king has seen nothing of the power of Christianity to revolutionize kingdoms, and he probably has heard as little of its power. Should he have occasion to see the strong holds of his faith weakened, by multitudes of his own subjects turning unto the living God, and see many running to and fro, denouncing the abominations of heathenism and preaching up the spiritual and holy worship of Jehovah, he would very probably feel himself stirred up powerfully to resist the innovation. I speak, of course, of what I think he would do with his present heart of unbelief. But may we not hope that he, with all his subordinate officers, will yield to the omnipotent influences of the Holy Ghost? and ought we not to make this object prominent in all our prayers? If we do so, it will be safe to predict that the work of converting this nation unto God, will begin on the throne and flow down thence in floods of salvation upon all ranks and orders below. How much cruel persecution would this course of events preclude! How greatly is this to be desired! How much, therefore, ought we to pray for the chief ruler here and for all in authority under him! It would appear that his majesty has formed

a high opinion of Americans. Not long since prince Choufah came to me with a special message, saying that the king was desirous to obtain some Americans for his service as ship-builders and ship-masters, because, said the prince, he thinks Americans are a sober and honest people; and he might have added, because he has no fears that they will ever want to get possession of his country, as he fears the English do.

Our efforts to meliorate the temporal condition of this people have probably operated powerfully to inspire the noble as well as the ignoble with confidence in us. The work of inoculating for the small-pox, a year and a half ago, will ever be remembered with much gratitude by them. And our success in vaccinating during the months of February, March, and April last has, no doubt, increased this confidence. The lymph was received from Doct. J. V. C. Smith of Boston, by the reinforcement. It has passed through fifteen successive persons in Bankok, and was then cut off at once, about the first of May, at which time there was much thunder with copious showers of rain. I suspect it will be very difficult, if not impossible, to propagate vaccination in this climate during the wet seasons. Small-pox itself dies very nearly away while thunder and rain are abundant. It annually begins to prevail about the first of the dry season in November, and continues to increase in frequency and malignity until the rains have thoroughly set in.

Departure of Missionaries.

SIAM. Dr. James C. Hepburn and wife, missionaries of the Presbyterian Board, sailed for Singapore in the ship Potomack, Capt. Carter, from Boston, on Monday the 15th of March. They are designated to the Siamese mission, and are accompanied by Etam Apping, a Chinese young man, who is believed to be pious, and it is hoped will be useful to the mission.

SANDWICH ISLANDS.—The ship Gloucester, which sailed from Boston 14th November last, having on board Rev. Messrs. Dole, Bond, and Paris, and Mr. Rice, with their wives, destined to the Sandwich Islands and Oregon missions, encountered a severe gale on the second week after leaving port, which made it necessary to put into Rio Janeiro, January 6th, for supplies of provisions and water. Mr. Dole writes on the 9th, that the company were then in good health. The captain had been kind and attentive. They were hospitably entertained by the Rev. Mr. Spaulding, Methodist Missionary at Rio Janeiro.—*Miss. Herald.*

Recent Intelligence.

ARRACAN. A letter from Ramree, dated Oct. 23, states that Mr. Kincaid had recently experienced an attack of cholera, at Akyab. He had, however, nearly recovered, and was daily expected at Ramree, in the hope of receiving benefit from a change of residence for a short time. The cholera had also broken out at Ramree, but the missionaries were all in good health at the above mentioned date.

A'sa'm. Intelligence from this mission states that Mr. Brown, who had been to Calcutta, for the purpose of accompanying his family on their return, was on his way back to Jaipur. We regret to learn that the object of their visit to Calcutta, the benefit of their little son's health, was but partially attained. Though somewhat improved, the prospect of his speedy recovery was discouraging.

TAVOY. A letter from Mr. Hancock, dated Sept. 15, 1840, gives information of his expected return to this country, on account of the continued ill health of Mrs. H. He was, at that date, at Maulmain, making arrangements for his passage, and is now, probably, on his homeward voyage.

Donations,

FROM MARCH 1, TO APRIL 1, 1841.

Maine.

A friend to missions, per J. Wakefield,	10,00
Saco Baptist church, per Rev. A. Jones, monthly concert,	12,00
	22,00

New Hampshire.

Dover Baptist church, mon. con., per Lucien Hayden,	5,00
---	------

Vermont.

Fairfax Baptist church, per Hon. J. D. Farnsworth,	10,00
--	-------

Massachusetts.

Boston, a member of the 1st Bap. Free church,	50,00
do. Baldwin place Bap. church, mon. con. for March, per J. C. Pratt,	13,06
West Dedham Bap. church, mon. con., per Rev. T. G. Freeman,	35,90
Shelburne Falls, Eben'r Dodge, Jr.	2,00
Westminster monthly concert, for general purposes,	9,00
“ German mission,	1,00
	10,00
Townsend Bap. church, L. Ball tr., per Levi Warren,	13,32
Salem, a member of the 1st Baptist church,	1,25
New Bedford Bap. church, per Rev. Henry Jackson,	25,72
Cambridge, a friend, per Levi Farwell,	10,00

Franklin Bap. Association, Cyrus Alden treasurer,	
Colerain ch. and soc., per Rev. D. Purington,	3,13
A friend to missions, with a gold ring,	75
Buckland, Miss L. Willis	50
	4,38
Newton Upper Falls, Miss Eliza Jameson, for Indian missions,	
per Miss Priscilla Crosby,	40,00
	206,13

Rhode Island.

Providence, Female For. Miss. Soc. of the 4th Bap. church,	
Miss H. Peck treasurer,	
for support of a Karen female, on the Knowles scholarship,	
—annual subscription,	25,00
towards the support of a youth in the native school at Edina, Africa,	13,28
	38,28

Connecticut.

Litchfield Bap. church, Gaylord's Bridge, per Rev. E. Baldwin,	2,00
--	------

New York.

Saratoga Springs, Bap. ch., per Rev. Norman Fox,	29,00
Genesee River Association	49,61
Pike Female Miss. Soc.	10,00
“ Baptist church	7,00
Silver tea-spoons sold,	5,00
William Phelps	5,00
Monroe Association	6,33
Rochester, a Lady	.94
Miss Ann Melville	1,00
Two Sabbath school children	.20
Joshua Fish	5,00
Adoniram J. Heath	.06
Cattaraugus Association	114,00
also 2 rings and 1 pair ear drops.	
J. Thirds	50
Mrs. Thirds	50
Elbridge Baptist church	35,00
Frederick J. Evarts	.6
Skaaneateles Baptist church	5,00
Scipio, collection,	15,00
Rev. Amos Kingsley	1,00
Madison Bap. Foreign Miss. Society	445,03
Otsego Bap. Association	95,00
per Rev. A. Bennett,	
agent of the Board,	1428,10
New York city, Rev. William A. Hallock	10,00
do. do. do., For. Miss. Soc. of 1st Bap. church and congregation, Lewis Denney tr., Thos. T. Devan, per John Stelle,	100,00
do. do. do., Laurens st. ch., collection, per Wm. Colgate,	13,57
do. do. do., Oliver st. Female Miss. Soc., per Rev. S. H. Cone,	200,00
Rev. Luke Davis, per Wm. Colgate,	2,00
	1782,67

New Jersey.

Piscataqua 1st church Sunday school, per Wm. Colgate,	5,19
New Brunswick, Hon. Joseph F. Randolph,	10,00
	15,19

Pennsylvania.

Newtown Female For. Miss. Soc., for Burman mission,	24,00
do. Baptist church, month- ly concert,	7,00
per Rev. D. Trites,	31,00
Marcus Hook, Bap. church, per Rev. J. Walker,	13,35
Philadelphia, Mrs. Hiles, for Af- rican mission,	2,00
do. H. B. Rawlings	2,00
do. J. L. Smith	,50
do. Mrs. Burgess	,50
do. Little girl, per Thos. Blyler,	1,00
do. Jona. Hughes	1,00
do. J. K. McIlvain	2,00
do. William Simpson	1,00
do. Central Bap. ch., mon. con.,	5,00
do. do. children of a female class in Sabbath school, proceeds of a missionary box, per Miss S. Stokes,	2,75
do. Third Bap. church, mon. con., per Thos. Blyler,	32,00
do. Sansom st. Fem. For. Miss. Soc., collected after sermon by Rev. Mr. Bennett,	15,00
Meadville Bap. church, per Rev. W. W. Locke, mon. concert,	2,00
Chesnut Hill, monthly concert, do. do. Mrs. Eliza J. Young,	7,06
for Burman bible,	1,50
West Chester, a friend	,50
Muncy, Alexander Fisher	3,00
Am. Bap. Pub. and S. School Soc., for tracts in Germany, per Rev. B. R. Loxley,	92,49
	215,65

Delaware.

Wilmington, Rev. George J. Carl- ton, the principal and interest of a note against —, per J. C. Crane,	68,00
---	-------

Maryland.

Baltimore, Bap. Fem. Miss. Soc., Mrs. James Wilson treasurer,	200,00
do. Foreign and Domestic Male Miss. Soc. of the 1st church, A. W. Poulson treasurer,	500,00
	700,00

District of Columbia.

Washington, Rev. Dr. Chapin,	50,00
do. 1st Baptist ch., as follows,	
Rev. O. B. Brown	10,00
Mrs. O. B. Brown	5,00
Mrs. Ratcliffe	5,00
J. S. Meehan	5,00
William Q. Force	5,00
Mrs. Tuley	2,50
W. V. H. Brown	10,00
J. McCutchen	30,00
Miss M. McCutchen	10,00
Miss Mary Quincy	3,00
Public collection,	19,50
	105,00
do. John Davis, of Abel Navy Yard,	20,00
do. Navy Yard Bap. church, as follows,	
A. Rothwell	10,00
Mrs. E. Dewees	10,00
Mrs. James Cull	5,00
R. P. Anderson	10,00
Public collection,	15,00
	50,00
	225,00

Virginia.

Virginia Bap. For. Miss. Society, A. Thomas treasurer, Collected by Rev. Wm. Mylne, for building a house of wor- ship at Bassa Cove,	50,00
A Baptist minister	50,00
Sundry persons	15,00
	115,00
Fredericksburg, John Teasdel	5,00
do. contribution	22,57
do. colored members, for African mission,	7,47
	30,04
Richmond, Female Miss. Soc. of the 1st Bap. church, Mrs. A. Thomas treasurer,	100,00
	250,04

North Carolina.

Wilmington, Bap. church and con- gregation	52,00
---	-------

South Carolina.

Newberry, Hon. John K. Griffin	10,00
Beaufort, Rev. R. Fuller	50,00
Charleston, M. T. Mendenhall	10,00
do. a friend	2,00
do. A. Bolles	5,00
	77,00

Georgia.

Washington, Rev. Dr. Mercer	20,00
Penfield, Hon. A. Janes	5,00
Augusta, Mrs. W. H. Turpin	50,00
do. Mrs. Ann Milledge	10,00
do. 1st Colored ch., contribution,	22,11
Eatonton, Thomas Cooper	100,00
do. a friend to missions	200,00
per Rev. J. Peck,	300,00
Palmyra, Lee Co., Hon. Lott Warren	10,00
	417,11

Alabama.

P. S., per Rev. Spencer H. Cone,	10,00
----------------------------------	-------

Kentucky.

Russellville, Norton & Brother	10,00
--------------------------------	-------

Ohio.

Rockport, Henry Alger, per Wm. Colgate,	26,00
Lockland Bap. ch.,	3,50
do. do. do., for Burman bible,	3,50
per Rev. D. Bryant,	7,00
Cincinnati, Ninth st. Baptist ch., J. W. Shepard tr.,	245,06
East Lebanon, Bap. ch., per W. R. Collett,	50,00
	302,06
	328,06

Illinois.

Rock River Association, Nathan- iel Crosby tr., per Rev. S. S. Whitman,	19,00
---	-------

Wisconsin.

Milwaukee, monthly concert,	1,00
-----------------------------	------

LEGACY.

Litchfield, Ct., Mrs. Mercy Kel- logg, deceased, per Rev. Eli- jah Baldwin,	10,00
---	-------

\$464,13

H. LINCOLN, Treasurer.

For use in Library only

لا اله الا الله محمد رسول الله

I-7 v.21
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1567